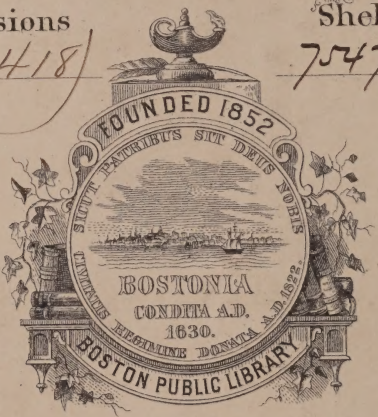
BOSTON PUBLIC LIBRARY
3 9999 08632 336 5

3234

Accessions
17.418

Shelf No.
754.87



Received May 23, 1890

Apostolical Succession

by

Rev. Isaac Brock M.A.

✠

Appendix

by

Rev. Andrew Gray

SECOND EDITION

APOSTOLICAL SUCCESSION

SCRIPTURAL, NECESSARY,

HELD BY THE ANGLICAN CHURCH,

NOT UNCERTAIN IN THAT BRANCH OF THE CATHOLIC CHURCH.

✠

By the Rev. ISAAC BROCK, M.A.

OXFORD

President of King's College, Windsor, and Canon of St. Luke's Cathedral Halifax, Nova Scotia.

WITH

AN APPENDIX

By the Rev. ANDREW GRAY,

Rector of St. Luke's, Chelsea, Mass.

✠

NULLA ECCLESIA SINE EPISCOPO.

✠

M DCCC LXXXVII

Boston
Geo. F. Crook Church Printer
30 Music Hall

MAY 23 1890
17418

APOSTOLICAL SUCCESSION

✠

IT may be well to begin with a definition of Apostolical Succession. Blunt, in his *Dictionary of Doctrinal and Historical Theology*, defines it as —

> The transmission, through the Episcopate, of the power and authority committed by our LORD to His Apostles for the guidance and government of His Church.

In his *Household Theology*, the same author says:

> The regular transmission of ministerial powers and authority from our LORD to the Apostles, from the Apostles to the Bishops whom they ordained, from these Bishops to others, and so on to our own day is called Apostolical Succession.

Apostolical Succession, therefore, in one aspect may be regarded as a *fact*, a historical fact, resting on a verifiable basis of history. As a fact it might be stated thus: The ministerial commission which our Blessed LORD gave His Apostles as the rulers of His Church, the Apostles entrusted to others, Timothy, Titus, and others who were the successors of the Apostles; these successors of the Apostles (who from the opening of the second century were universally called Bishops), gave the commission they had received from the Apostles to others; and these last, Bishops, as St. Ignatius, the disciple of St. John, repeatedly calls them, entrusted the original commission to others; and so through the numerous lines of Bishops of the Churches of the East and West the ministerial commission which the great Head of the Church gave His Apostles eighteen and a half centuries ago has come down to the Bishops and Priests of our day.

This is a historical fact capable of being verified in the records of that great Society which our Blessed LORD founded on earth — His Church. Its verification in reference to our own branch of the Holy Catholic Church I shall presently recur to. I want to show you that Apostolical Succession

I. Is *Scriptural;*
II. Is *vitally necessary;*
III. Is *held by the Anglo-Catholic Church;* and
VI. Is *not uncertain in that branch of the Holy Catholic Church.*

I. — APOSTOLICAL SUCCESSION IS SCRIPTURAL.

The Risen Saviour thus addressing His Apostles: "As my FATHER hath sent Me, even so I send you." Was the authority here given to the Apostles to die with them? Was the ministerial commission, which these words and the words they stand connected with convey, to cease with CHRIST'S Apostles? If so, what would become of the Church of JESUS which the Apostles founded? As a Divine Society it would need Divinely appointed rulers, not only for its commencement, but also for its *continuance*. We are not left, however, to inferences in this matter. On another occasion the Risen Saviour thus addresses His Apostles: "All power hath been given unto Me in Heaven and on earth. Go, ye, therefore, and make disciples of all the nations, baptizing them into the Name of the FATHER, and of the SON, and of the HOLY GHOST; teaching them to observe all things whatsoever I commanded you, and lo! I am with you all the days, even unto the end of world."

Our Saviour's blessed presence is here pledged to be with His Apostles to the latest days of His Church's warfare, even unto the consummation of the age. This promise could not have been fulfilled unless our LORD was to be with the successors of His Apostles. A few years would pass away and every one of that band of Apostles would be gathered into the blessed rest of Paradise. But the Church would not die, nor would her rulers pass away. Therefore, when our Risen LORD pledged to that Church and her rulers His perpetual presence, He contemplated the transmission of the authority and power which He gave His Apostles. In other words, the prescient eye of JESUS saw the fact which we now call Apostolical Succession. On this ground, therefore, I hold that it is scriptural.

II. — APOSTOLICAL SUCCESSION IS VITALLY NECESSARY.

Every one, I suppose, will admit that no one can authoritatively preach the Gospel of GOD, or administer the Holy Sacraments, to which JESUS CHRIST has annexed the promises of grace and pardon, *without a Divine Commission*. This admitted, the question arises, *How* is Divine Commission to be given? I only know of two possible ways.

First, by a miracle — that is, GOD designating by some miraculous sign those whom He sets apart and appoints to the

ministerial office in His Church. GOD has *not* been pleased to adopt this mode. Indeed we could hardly have expected the ordinary government of His Church would be carried on by miraculous means.

We are shut up, therefore, to the other mode by which a Divine Commission can be given. The original commission which the great Head of the Church gave His Apostles must be transmitted, handed on, that is, by those who have authority, as the successors of CHRIST'S Apostles, to call and send ministers into CHRIST'S Church. Apostolical Succession, therefore, is absolutely necessary if the Church is to have a body of men who are the duly commissioned ambassadors of GOD the FATHER, and the duly accredited ministers of GOD the SON.

Do you think that GOD would send ambassadors to entreat men to be reconciled to Him, and not give those ambassadors clear credentials — credentials not only clear to themselves, as the inward call which our Ordinal insists on presupposes, but clear especially to those to whom GOD sends them? Surely the LORD JESUS, who had received from the FATHER all authority and power, would take care that the ministers He sent to act as the ambassadors of His FATHER, and to administer Holy Sacraments of His Church did not lack authority and power from Him so to do. Hence I infer, as miraculous signs are now not to be looked for, that Apostolical Succession is a vital necessity.

Let me briefly point out the inevitable consequence of rejecting it. There is no middle course between Apostolical Succession and the theory of Congregationalism. We must either hold firmly Apostolical Succession, or give in our adherence to Robert Brown's plan of ordination, by persons who never have been ordained themselves. Robert Brown, in the closing years of the sixteeneth century, founded in England the Congregationalist or Independent body; with that body each separate congregation is the source of ministerial power. If we deny the validity of such ordination, if we hold that the ministerial commission must come *from God*, not from the *people:* from *above*, not from *below*, Apostolical Succession follows of necessity. Logically, as Blunt tersely puts it, there is not a foot of ground to stand upon between Apostolical Succession and the Independent system.

III. — APOSTOLICAL SUCCESSION IS HELD BY THE ANGLO-CATHOLIC CHURCH.

This appears from the Preface to our Ordinal, the opening sentence of which is as follows:

> It is evident unto all men diligently reading the Holy Scriptures and ancient authors that from the Apostles' time there have been these orders of ministers in CHRIST'S Church, — Bishops, Priests, and Deacons.

Here our Church asserts Apostolic Succession as a *fact*. She then goes on to formulate a *law* as the result of her acceptance of this fact in the following words:

> No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination.

The words of this Preface to our Ordinal are sufficiently decisive as to our Church's views on Apostolical Succession. She asserts it as a fact; she then embodies it in a law. She will only recognize as her ministers those who have received our LORD'S commission in the line of Apostolcal Succession.

The service for the Ordering of Priests bears witness in the most solemn way conceivable to the Church's belief in this matter. What are the words by which a Bishop ordains a Deacon to the Priesthood? They are these:

> Receive the HOLY GHOST for the Office and Work of a Priest in the Church of GOD, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of GOD, and of His Holy Sacraments. In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

What right has a Bishop to use these words — and to give by them *the very commission* which CHRIST gave to His Apostles — to the Priest of the Church? Only as a successor of the Apostles does he possess the right. This doctrine of Apostolical Succession has been held by many of the most learned Divines of the Anglican Church; it is in fact the only ground on which Episcopacy can rest as a Divine Institution.

IV. — APOSTOLICAL SUCCESSION IS NOT UNCERTAIN IN THE ANGLICAN BRANCH OF THE CHURCH CATHOLIC.

On the uncertainty of the succession in the Church of Rome, owing to the doctrine of Intention; and on the breaks in the succession in the Church during the middle ages, owing to unlawfully intruded and rival Popes, I must refer you to

chapter 102 and 103 of Dr. Littledale's *Plain Reasons against joining the Church of Rome.*

Happily this uncertainity does not affect the Anglican Succession. We do not receive the Roman doctrine of Intention and so far as we receive our succession of Bishops throngh the Church of Rome, we receive it at a period long prior to the middle ages, — or at least at a far earlier and purer age of the Roman Church, — before unlawfully intruded and rival occupants claimed the great Patriarchal See of Western Europe. The Church of Rome, of Gregory the Great, who sent Augustine to England, was very different from the Church of Rome of the dark periods of the middle ages; very different from that Church as officered by the Jesuits at the Council of Trent; very different from that Church to-day with its so-called infallible Pontiff.

That humble but able servant of GOD, Gregory the Great, who repudiated the title of "Universal Bishops," as one which would be claimed by "the forerunner of Anti-Christ," would have repudiated with still more earnestness the claim to be *infallible* as a mark of that "Man of Sin who sitteth in the temple of GOD showing himself that he is GOD."

To return to the subject before us. The Episcopate of the Church of England, from which we on this continent receive the succession, is in the strictest sense an Apostolical Succession; for every Archbishop of Canterbury can be distinctly traced up to St. Augustine, A.D. 598, or to Theodore of Tarsus, A.D. 668. Augustine was consecrated Archbishop of the English by Virgilius, Metropolitan Bishop of Arles, in Southern France, who, as the Churches of Southern France were originally founded from Asia Minor, could most probably trace the succession of his Episcopate back to the Apostle St. John, at Ephesus. Theodore was consecrated at Rome by Vitalian, Bishop of Rome, who could trace his succession back to the Apostles St. Peter and St. Paul, joint-founders of the Roman Church.

There were many Bishops in ancient Britain before the coming of Augustine, and it is probable that through some of these other lines of succession had been established, which were continued through these of the ancient British Church, who, towards the close of the seventh century, joined with some of the Bishops of the Roman succession in ordaining other Bishops.

Northern and central England, embracing the powerful kingdoms of Northumbria and Mercia, were brought into the

Church by Bishops, Priests, and Deacons from Iona; and whence did Columba, who founded the missionary brotherhood at Iona, receive the Episcopate? By succession from St. Patrick, the Apostle of Ireland. St. Patrick was consecrated to the Episcopate, we have every reason to believe, in France — probably by the celebrated St. Martin, Bishop of Tours. Through St. Patrick and St. Columba, then, we have another line of succession interwoven with the Italian and British lines, serving to connect the Bishops of the Anglican Communion and, therefore, our Priests and Deacons with the Apostles, and, through them, with our Blessed LORD.

It is sometimes represented that if one link in the chain of Apostolic Succession is wanting the whole must fall to the ground. This is quite a mistake. The Canons of Nicæa ruled that every Bishop should be consecrated by at least three Bishops; the first link, therefore, in the chain is threefold. As each of these three consecrating Bishops must have been consecrated by at least three Bishops, the second might be ninefold. The Rev. A. W. Little, in his most admirable book, lately published, — *Reasons for being a Churchman* — puts this matter very forcibly:

> Apostolic Succession is not a chain consisting of a single row of links, but rather an intricate network, no one strand of which is essential to the continuity of the whole. To prove it, take a net of wire rings and strands each ring representing a Bishop, and the interlacing strands his sacramental connection with those who ordained him and with those whom he, in conjunction with others, ordained; extend it so as to represent one century, or eighteen centuries, of the Church's life; then apply a galvanic current at one end of the net. Of course it will be felt at the other. Take out a ring here and there — nay, cut and slash the wire strands and break the rings by the score — the circuit will still be unbroken. So it is with the Catholic Episcopate.

Invalidate it here and there, demolish if you can several of the Episcopal links, the Apostolic Succession still remains intact.

We maintain, therefore, that in the Anglican branch of the Church Catholic, Apostolic Succession is *not* uncertain. Test it at any point in the history. Take a crucial case: Elizabeth, the virgin queen, has ascended the throne of her ancestors. Reginald Pole, the sixty-eighth Archbishop of Canterbury, breathed his last within a few hours of the death of Queen Mary. 'Tis a critical time in the history of England's ancient Church. Patient and painstaking care is taken in the election of Pole's successor; every prescribed requirement is fulfilled; every precaution is taken that all in that eventful consecration may be in order. On Sunday, the 17th of December, 1559,

the third Sunday in Advent, the solemn and sacramental ceremony of consecration was performed in the presence of Bishops, Bishops elect, Priests, Royal Commissioners, Noblemen, and Commoners of England. In the Chapel of the Archiepiscopal Palace at Lambeth, Dr. Matthew Parker was, on that day, consecrated sixty-ninth Archbishop of Canterbury; his consecrators being William Barlow, Bishop of Bath and Wells; John Scory, Bishop of Chichester; Miles Coverdale, Bishop of Exeter; and, John Hodgkins, Bishop Suffragan of Bedford. Of these four Bishops, two had been consecrated according to the Latin form of the old English Ordinal in the days of Henry VIII, and two according to the English form of the Ordinal during the reign of Edward VI.

What a scene was that in the Chapel of Lambeth Palace on that Sunday morning, December 17th, 1559! "How memorable the act which saved to England's venerable Church that ministry of grace and power, which CHRIST had ordained!" (See Little's *Reasons for being a Churchman*, chapter xvii.)

To conclude. The doctrine of Apostolical Succession, and, therefore, an Apostolic Ministry, is the keystone of all that is involved in the doctrine of the Holy Catholic Church; it implies a belief in the grace of GOD; it implies a belief that the gifts of that grace are entrusted to a corporate body, established by GOD Himself; in other words, it implies a belief in the Church of GOD; it implies a belief that the ministers of GOD's Holy Word and Sacraments are not authorized to exercise their office simply by a sense of inward fitness, nor by an authority residing in the Church at large, nor in the secular powers, but by an appointment from GOD Himself; in other words, it implies a belief in the grace of Holy Orders, and it implies a belief that the office of ministering the outward call and appointment belongs to those alone to whom the Apostles gave it — Bishops: in other words, it implies a belief in the validity of Episcopal Ordination.

Yes, here, eternal ocean crossed,
And long, long ages past;
In climes beyond the setting sun,
They preach the LORD at last.

And here, Redeemer, are Thy Priests,
Unbroken in array,
Far from Thy Holy Sepulchre,
And Thine Ascension-Day!

Unbroken in their lineage,
Their warrants clear as when
Thou, Saviour, didst go up on high,
And give good gifts to men.

APPENDIX.

APOSTOLICAL SUCCESSION

FROM ST. JOHN THE APOSTLE TO THE PRESENT TIME,

IN THE LINE OF CONSECRATORS, TAKEN FROM AUTHENTIC RECORDS.

The Names of those who assisted in the Consecrations can also be supplied in many cases.

1	ST. JOHN appointed his pupil	
2	Polycarp, Bp. of Smyrna, succeeded by . . . Pothinus,* Bp. of Lyons	177
3	Irenæus	
4	Zacharus	
5	Elias	
6	Faustinus	
7	Verus	
8	Julius	
9	Ptolemy	
10	Vocius	
11	Maximus	
12	Tetradus	
13	Verissimus	
14	Justus	
15	Albinus	
16	Martin	
17	Antiochus	
18	Elpidius	
19	Sicarius	
20	Eucherius I	
21	Patiens	
22	Lupiciorus	
23	Rusticus	494
24	Stephanus	499
25	Vivertiolus	515
26	Eucherius II	524
27	Lupus	538
28	Licontius	542
29	Sacerdos	549
30	Nicetus	552
31	Priscus	573
32	Ætherius	589

ARCHBISHOPS OF CANTERBURY.

Ætherius, 31st Bishop of Lyons, assisted by Virgilius, 24th Bp. of Arles, and by another Bp., consecrated the 1st Archbishop of Canterbury:

33	1	Augustine	597
34	2	Laurentius	604
35	3	Mellitus	619
36	4	Justus	624
37	5	Honorius	634
38	6	Adeodatus	654
39	7	Theodore	668
40	8	Birthwald	693
41	9	Tatwine	731
42	10	Nothelm	735
43	11	Cuthbert	742
44	12	Bregwin	760
45	13	Lambert	763
46	14	Ethelred I	793
47	15	Wulfred	803
48	16	Theogild	830
49	17	Ceolwoth	833
50	18	Ethelred II . . .	871
51	19	Phlegmund . . .	891
52	20	Athelm	915
53	21	Wulfelm	924
54	22	Odo Severus . . .	941
		Alfsin †	
55	23	Dunstan	959
56	24	Æthelgar	988
57	25	Siricus	989
58	26	Aluricus	996
59	27	Elphege	1005
60	28	Leoning	1013
61	29	Agelnoth	1020
62	30	Elfric	1038
63	31	Robert	1050
64	32	Stigand	1052
65	33	Lanfranc	1070
66	34	Anselm	1093
67	35	Rodulph	1114
68	36	William	1123
69	37	Theobald	1138

* Not included in the *numerals*, because his successor, Irenæus, was consecrated, not by *Pothinus*, but by *Polycarp*.

† Not included in the *numerals*, he having perished in the Alpine snows soon after his consecration and before discharging the duties of his office.

70	38	Thomas [à Becket]	1162
71	39	Richard	1174
72	40	Baldwin	1184
73	41	Reginald	1191
74	42	Hubert	1193
75	43	Stephen Langdon	1207
76	44	Richard Grant	1229
77	45	Edmund Rich	1234
78	46	Boniface	1245
79	47	Robert Kilwardby	1272
80	48	John Peckham	1278
81	49	Robert Winchelsey	1294
82	50	Walter Reynolds	1313
83	51	Simon Meopham	1328
84	52	John Stratford	1333
85	53	Thomas Bradwardine	1349
86	54	Simon Islip	1349
87	55	Simon Langham	1361
88	56	William Whittlesey	1368
89	57	Simon Sudbury	1375
90	58	William Courtenay	1381
91	59	Thomas Arundel	1396
92	60	Henry Chichely	1414
93	61	John Stafford	1443
94	62	John Kemp	1452
95	63	Thomas Bourchier	1454
96	64	John Morton	1486
97	65	Henry Dene	1501
98	66	William Wareham	1503
99	67	Thomas Cranmer	1533
100	68	Reginald Pole	1556
101	69	MATTHEW PARKER*	1559

* The answer to the objection that, even if Parker's consecration be allowed as fully valid, it is yet probable that there was much carelessness in the consecration of English Bishops after the Reformation, is simply an appeal to the Registers and other contemporary evidence. From 1559 to 1887 there is proof, in all save *eight* instances out of more than five hundred, of at least three consecrators. These are:

(1) Best, of Carlisle, and (2) Pinkington, of Durham, both consecrated by Archbishop Young, of York, at London House, on March 2, 1561. The place makes the presence of at least one other Bishop a moral certainty, and the presence of more a high probability. Anyhow, Best never took part, as a Bishop, in any consecration, and Pinkington in but one, that of Barnes, — successively Bishop of Nottingham, Carlisle, and Durham, — who himself never helped to consecrate,

(3) Potter, of Carlisle, at Ely House, London, by Archbishop Harsnett, of York, in 1629. Here, too, the place making the presence of at least one other Bishop equally certain.

(4) Owen, of St. Asaph, in the same year, whose record is lost. But neither Potter nor Owen were consecrators in turn.

(5) Howell, of Bristol, was consecrated at Oxford, by Archbishop Usher, of Armagh, in 1644; most likely with assistants, but, anyhow, Howell died in 1646, before taking part in any consecration.

(6) Rainbow, of Carlisle, was consecrated, in 1664, by Archbishop Sheldon, in Henry VII's Chapel — again a most likely place for assistants; — but Rainbow never laid hands on another Bishop.

(7) Lake, of Sodor and Man, was consecrated in 1683, and afterward translated to Bristol and Chichester. It is not known who consecrated him, but he himself took part only in two consecrations — those of Smith, of Carlisle, in 1684, and Hall, of Oxford, in 1688, — neither of whom ever consecrated in turn.

(8) Stratford, of Chester, was consecrated at Fulham, in 1689, by Compton, of London, and took part himself in only one consecration, that of the saintly Thomas Wilson, of Sodor and Man, in 1698; and Wilson never shared in any other consecration.

Thus, most remarkably, even if it were proved that only one consecrator laid hands on each of these eight, and further, that this single consecrator had no authority, still there has been no apparent transmission of Orders through them to the present time; since five out of the eight never assisted at consecrations at all; and it may be noted that this is also true of the four Bishops on whom the remaining three helped to lay hands. Throughout the last century, the time of especial coldness, there are only four

102	70	Edmund Grindal	1573	111	79	Thomas Tenison	1694
103	71	John Whitgift	1583	112	80	William Wake	1715
104	72	Richard Bancroft	1604	113	81	John Potter	1737
105	73	George Abbott	1611	114	82	Thomas Herring	1747
106	74	William Laud	1633	115	83	Matthew Hutton	1757
107	75	William Juxon	1660	116	84	Thomas Secker	1758
108	76	GILBERT SHELDON *	1663	117	85	FrederickCornwallis	1768
109	77	William Sancroft	1677	118	86	JOHN MOORE	1783
110	78	John Tillotson	1691				

occasions when so few as three consecrators took part; four or five Bishops being the usual number.

Nothing comparable to this canonical regularity exists in the Roman lists during the same period. For instance: all Roman Catholic Orders in this country are derived trom a single consecrator, Dr. Walmsley, who was himself without proper jurisdiction, being only a Bishop "*in partibus infidelium*." Dr. Walmsley, bearing the empty title of "Bishop of Rama," undertook to consecrate Dr. John Caroll in England, without canonical assistants, and with none besides to lay on hands that even pretended to be a Bishop. The Pope had ordered him to procure the assistance of "two ecclesiastics, *vested with some dignity*, in case that two Bishops cannot be had." And such a "Nag's Head" beginning had the Roman Catholic Church in America, by the Pope's own leave, as may be seen in the official account of the ceremony, published in London in 1790. Dr. Caroll became Bishop of Baltimore, and the first Roman Catholic Bishop in this country.

* Who, while Bishop of London, consecrated, with assistants, *James Sharpe*, Archbishop of St. Andrews.

SCOTTISH BISHOPS (*Primates*).

1661	James Sharpe	1733	David Freebairn
1679	Alexander Burnett	1739	Thomas Rattray
1684	Alexander Ross	1743	Robert Keith
1704	Arthur Ross	1757	Robert White
1720	John Fullarton	1762	William Falconer
1727	Arthur Miller	1782	ROBERT KILGOUR.
1727	Andrew Lunsden		

ROBERT KILGOUR, Bishop of Aberdeen and Primus of the Scottish Church, with two assistants, — Petrie and Skinner, — consecrated *Samuel Seabury*, Bishop of Connecticut, first Bishop of the American Church, November 14, 1784.

JOHN MOORE, Archbishop of Canterbnry, assisted by Archbishop Markham, of York, Bishop Moss, of Bath aud Wells, and Bishop Hinchcliffe, of Peterborough, consecrated *William White*, Bishop of Pennsylvania, second Bishop of the American Church, and *Samuel Provoost*, Bishop of New York, third Bishop of said Church, at the Chapel of Lambeth Palace, February 4, 1787.

PRESIDING BISHOPS OF THE AMERICAN CHURCH.

1784	Samuel Seabury	1852	John H. Hopkins
1796	William White	1868	Benjamin B. Smith
1836	Alex. V. Griswold	1884	Alfred Lee
1843	Philander Chase	1887	JOHN WILLIAMS

NOTE. — A Succession may also be traced from St. James, the first Bishop of Jerusalem, to the American Bishops, viz: in the See of Jerusalem to John III, the 51st Bishop, who, in the year 523, consecrated David, Archbishop of St. David's, in Wales; and, in the See of St. David's to the present time; or, to the period of the Reformation, when it comes through Matthew Parker and his Associates.

(June, 1889, 20,000)

BOSTON PUBLIC LIBRARY.

One volume allowed at a time, and obtained only by card; to be kept 14 days (or seven days in the case of fiction and juvenile books published within one year) without fine; not to be renewed; to be reclaimed by messenger after 21 days, who will collect 20 cents besides fine of 2 cents a day, including Sundays and holidays; not to be lent out of the borrower's household, and not to be transferred; to be returned at this Hall.

Borrowers finding this book mutilated or unwarrantably defaced, are expected to report it; and also any undue delay in the delivery of books.

*** No claim can be established because of the failure of any notice, to or from the Library, through the mail.

The record below must not be made or altered by borrower.